THE LIBERATOR

"COMRADES, LET US ALL UNITE."

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MENTAL FREEDOM IS A NECESSARY STEP TO ALL ADVANCEMENT.

A study of the social condition of mankind throughout the period with which history treats, and a survey of the advances made by the people in their efforts to better their social and political conditions forces us to the conclusion that every notable advance has been made by armed revolt.

I hold as a necessary preliminary to a successful effort to secure political and social freedom, that the great mass of the people should possess perfect mental freedom; and that in order to retain such advantages as may have been gained, they must retain perfect mental independence.

A man who believes that he should think and act according to rules laid down by some other man is obviously incapable of asserting his independence in any particular, however immaterial it may be; no matter whether he uses the language and belief of the child who says, "it's so, because ma says so, and if ma says so it's so, if it ain't so," or that of the intelligent American sovereign, whose idea of the responsibility devolving upon him is limited to

"But John P.
Robinson, he
Says he won't vote for Gov. B."

Or whether the rivets that bind the shackles of mental slavery are the words, "Thus saith the Lord."

It matters not what the form of mental slavery may be; if it generally exists the people cannot long be free, and conversely, let a people be mentally free and their complete emancipation is only a question of time.

Let us now examine the means employed to gain political, personal and social freedom; of what do they consist? In order to clearly comprehend these means we must look at the means employed to uphold political, personal and social slavery; and we must conclude that they are essentially the same; and the foundation of slavery is force.

Like repels like; a club will not disprove an argument; neither will an argument dematerialize a club; a man or a class who is so constituted as to use force for an argument can be affected by no argument but force.

In defense of this proposition I will cite a few comparatively modern and noted instances, the landing of the Pilgrim Fathers on the "stern and rock-bound coast" of Massachusetts as representative of religious liberty, and the signing of the Declaration of Independence as representative of political freedom.

Let us examine the pictures closely; let us turn them round and see what is written back of them. Behind the picture of the pilgrim fathers, is the history of the thirty-years' war; back of the picture of the Declaration of Independence, we read the history of the bloody and terrible contest of the American revolution, and the world knows that the applause which greeted the signing of the emancipation proclamation was the rattle of musketry and the thunder of artillery.

The two great aids to mankind in his onward march to the ideal state of perfect freedom have been, and ever will be, intelligence and force, they are as far apart as Alpa and Omega you will say, but the alphabet of progress would be incomplete were either left out. Did the declaration of the American colonists, that these colonies are free and independent states, cause the hand of tyrannous England to relax its hold on these people? No, it was the force of the blows that followed that caused that iron hand to fall, nerveless and emasculated from the throat of America. Did the man-stealers of the southern states free their human chattels from any sense of right? You may answer that question yourselves. When the cries of starving workmen "give us bread" reached the ears of royal Louis and his spouse, Marie Antoinette, did it cause these royal robbers to relieve their distress. No; the response of his royal nibs was, "go and eat grass," and the beautiful queen tossing her lovely head in amusement, said: "Havn't they got any bread? then why don't they eat cake?" But ere many days the people had bread, while the lifeless head of Louis was carried through the streets of Paris on a pike, with a tuft of grass in its mouth, and the lovely head that was tossed so scornfully at mention of the people's distress, rolled into the basket at the foot of the guillotine.

Gunpowder has been the greatest aid to the goddess of liberty. She has ever lived and thriven in those countries whose inhabitants were armed, and who had the spirit to use their weapons. By the inhabitants I do not mean the standing army, nor do I mean the organiation of embryonic murderers called the state militia.

Every civilized government on the face of the earth has a school in which men are trained in the art of wholesale murder. As all governments are controlled by either the aristocracy or capitalists, it follows that the existence of these schools, and the military organizations they officer, are a standing menace to the proletariat; that the chief object of the existence of the army is to promptly and effectually crush the people in the event of their revolting against oppression. Is it not well that we should understand this and prepare for the inevitable? There can be no danger of the people going wrong; they always attempt to obtain their rights in a peaceful manner; it is the dominant class that inaugurate bloodshed, as witness the Commune, that was inaugurated peacefully by overwhelming majorities. It remained peaceful until overthrown by the troops and butchers of Versailles.

On that memorable night in 1775 when Paul Revere rode from Boston harbor he found the people armed. Had not the old Massachusetts farmers possessed rifles could Longfellow have written:

"You know the rest in the books
you have read
How the British regulars fired
and fled
How the farmers gave them ball
for ball
From behind each fence and farm-
yard wall.

But you must not infer from the foregoing that I advocate a sudden, senseless and objectless uprising; No! First learn your rights and then demand them, and be prepared to enforce your demand. Make no mistake. "The child of light can only be brought forth by the stern reason; be prepared for the inevitable conflict. Capital has its army, its militia and its gangs of thugs, to enforce anything that a venal legislature and corrupt judiciary may decree; we have nothing but the memory of the liberties for which our fathers fought; we know the

(Continued on second page)

MUNICIPAL OWNERSHIP

An Anarchist's View.

Offered on the 3rd of Nov., 1905, at a Lecture given by Mr. Gehut, author of "Mass and Class," at Terrace Lyceum, E. Broadway, N. Y., at discussion time.

Fellow Friends and Enemies:

The speaker has shown that Mr. Hearst is not worthy of your representation as he cannot bring about the abolition of graft, which by the way is the outcome of legalized monopoly, and that you should give your vote for Mr. Lee, as he is in favor of state ownership of production and exchange and by voting for him you would be sure of getting the half a loaf, as he himself says in his leaflet on the Hearst ticket. Well, for the life of me I do not see that municipal ownership is any value—it enables them to live on the producer of wealth. Capitalism thrives well in the cities where municipal ownership is in vogue.

Allow me, friends, even in the time when you are raving mad, through the intoxication of the poll, to place before you some observations of a non-aggressive nature, which I am convinced is the only way of ameliorating labor from the fetters of capital. All remedies are of a quack nature unless they can be proved by the scientific rule of induction and deduction. Now what is it we as workers want? It is, I hold at least, the right of possession of my products, the liberty of exchange, and the freedom of the individual to acts of non-invasive nature. Now, I hold that the reason why labor is not able to buy back its products is because that there exists monopolies that is privileges which some persons have over others, which thus enables htem to live on the products of others without giving an equivalent in exchange. Now, monopoly can be classified into four headings: First, land; second, banking; third, tariff; fourth, patents. These monopolies can only thrive and live when there is a state to protect them in their usurpation. By the term "state" I mean the privilege of power of subjecting the non-invasive individual to contribution and submission. You have the politician on the one hand and the priest on the other, telling you that if the state would be abolished society would be topsy turvy. (What beautiful order is society now in at election time.) Thus the individual would be insecure of life, property and liberty—but this piece of apologetics puts me in mind of the bird in the cage and the slave holder arguing with an air of philantrophy that the bird would be a looser if she were set at liberty, and furthermore telling the bird that it would not attempt to flee from its cage if it had the liberty—yet the slave owner never allows the door to be wide open and give it a chance—which this alone proves this to be a piece of jesuistical sophistry. This well applies with the worker and the capitalist. Now, I affirm that by abolishing the state, you give a chance for the laborer to get back his or her products. Any man that understands economics knows that my analysis is correct in its main structure. But you may ask what's to be done now? I answer, anything that is the antithesis of the causes of exploitation of person by person. Passive resistance to the state, intelligently applied, to refuse payment of compulsory taxation for support of armies and police squads, that and similar action has achieved all the rights we enjoy, such as liberty of speech, liberty of the press to a certain extent, the no rent movement of Ireland before the betrayal of Parnel, the anti-vacuators of Leister. The general strike to a certain extent as now in Russia, will achieve more than all the metaphisical spiders of State Socialism. Remember one thing, that municipal ownership and state trading in no way helps the dethronement of capitalism, it is simply a change of bosses, and once give the right to the state to go into business, it will develop to such an extent that the liberty you have today will be reduced to nil, vis., Lucifer, the Tower case, and B. Shaw's piece, Mrs. Warren's Profession, I leave for yourselves to decide which road you will take, Liberty or Cohersion, but I for myself will fight to protect that what I have and try to get the assistance of every person of self-respect, to achieve that society where each will be owner of their product and have the liberty to develop their individual at their own expense and person.

MAX MOSCOW.

IN THE FIELD OF LABOR.

Resolutions Having the Right Ring Passed by the Printers' Union.

The "law abiding" printer is becoming "lawless." He may be called an "anarchist" the first thing he knows. At the largely attended mass meeting, held in Brand's Hall last Sunday, some very hot speeches were delivered.

The Socialists were on hand in large numbers. They tried very hard in their speeches to convince the printers in particular, and the wage class in general, that the only road to redemption lay in voting the Socialist ticket.

They were silent as to just what the 3,000,000 votes and forty years' agitation in Germany had accomplished in preventing the government from sending any one to prison for "Lees Majesty" or any other "offence" against the "powers that be" which they chose to trump up.

Typographical Union No. 16 seemed to be treading on rather slippery ground when they adopted the following resolutions:

Resolutions Adopted.

The following resolution was introduced, and after considerable discussion and opposition from the Socialists present, was adopted. The Socialist speakers argued that the time had come for action at the ballot box instead of passing mere resolutions which at best were little more than hot air:

Whereas, By means of injunctions courts of law have gradually acquired the dangerous power to make and execute laws at will instead of interpreting and enforcing only those of the proper legislative bodies; therefore be it

Resolved: That for the preservation of the rights of the people it has become imperatively necessary that steps should be taken to limit the power of judges, lest by precedent and forms of law every innocent act be made criminal and punished as such at the pleasure of any court which can be so persuaded.

Mr. John C. Harding, speaking of the injunction, said:

"The injunction issued against us by Judge Holdom is one which is impossible for us to observe. We might as well say it here and now. Its terms are so broad and so sweeping that I believe the judge himself realizes that he went too far in formulating the order.

"Recognizing these facts, we are compelled to conclude that we will continue to do in the future what we did before, regardless of consequences. We stand on our rights. We know our rights and we intend to maintain them."

THE FEUDAL SYSTEM.

Labor's Long Struggle with Capital.

Brief Historical Review No. II.

In 1060 Anglo-Saxon England was conquered by the Normans under the leadership of William the Conquerer. Slavery was an institution both of the Anglo-Saxons and the Normans. There is no proof that the great mass of the people were any better off or any worse off after the conquest than before.

The thane, as the Saxon lord was called, had his Villians and Slaves. There is no reason to believe that the Norman baron was any kinder master than the Saxon thane, whom he superseded.

Under the feudal system which had been slowly developing under the Anglo-Saxons, was fully developed under the Normans.

In rural districts, outside of the chartered cities, the whole country was divided into a series of landed estates, some in the hands of powerful barons, and some in the church. The great mass of the people lived on these estates in various degrees of dependence on the lord of the manor, as the superior was called, whether he was a baron of the church or other corporation.

The lord of the manor was recognized as the owner of the serfs and as the superior of the villangers and cottagers.

It became the custom for the lord to assign to his serfs lots of land, which they might cultivate for themselves in return for giving a certain portion of their products, and rendering labor at certain periods. There was always a large portion of the estate held in common by the lord of the manor and his tenants, viz., the woodlands and pasture lands. It was recognized to be a right of the tenant to take as much wood from the forest, and pasture as many cattle on the pasture as he chose. This was regarded as a most valuable right and one intimately connected with the welfare of every tenant. As the serfs became tenants, these same rights passed over to them. As civilization progressed, it became usual for the tenants to offer their lord money instead of labor for the services due him. It was for the interest of both parties that compensation be made in money instead of in rendering service, because in the first place, it was very burdensome to the tenant to have to leave his work and go to help the lord harvest just at the time his own field needed his attention most. On the other hand it was very difficult for the lord's overseer to get satisfactory work of an unwilling tenant. Therefore the interests of both parties combined to favor the new customs of payments. The serf was rapidly becoming quite independent so far as his earnings were concerned. Everything was rapidly progressing toward a time when the serf could be free and independent of his master in every respect, except a small cash payment in rent, when a terrible event occurred which proved to be a disturbing cause of the most far-reaching nature.

The Black Death appeared in London on August 1, 1348 and within a short time one-third of the population of England had perished. The economic and social effects of this terrible plague were far-reaching indeed, and deflected, as it were, the course of the then developing labor's sphere

The immediate consequence was, of course, a great dearth of labor, a very great enhancement of wages, and a serious difficulty in gathering the harvest of those landlords who depended upon a supply of hired labor for the purpose of getting in their crops. We are told that crops rotted in the fields for want of labor; that cattle and sheep roamed at large over the country for lack of herdsmen, and that great estates went out of cultivation. Labor being scarce, the landlord was willing to give his tenants the best terms he possibly could to prevent them from running away to some other lord who would defend him against his former master, in order to utilize his labor and grant him better conditions. The final result of this was the emancipation of practically all the serfs in England.

But it soon became apparent to the master class, that, because of the scarcity of labor, the laborers became very independent in comparison to what they had been. Their remedy was the same as our bosses resort to today—they appealed to the law.

They secured the passage of the celebrated statute of laborers, in 1350, which remained on the statute books of England for more than two hundred years, until, in the reign of Elizabeth, 1562, it was replaced by another statute, if anything a little worse.

This last statute contained eight clauses:

1. No person under 60 years of age, whether serf or free, shall decline to undertake farm labor at the wages which had been customary in 1327, except they lived by merchandise, were regularly engaged in some mechanical craft, were possessed of private means or were occupiers of land. The lord was to have the first claim on the labor of his serf, and those who declined to work for him or for others were to be sent to the common jail.

2. Imprisonment is decreed for all persons who may quit service before the time fixed in agreements.

3. No other than the old wages are to be given, and the remedy against those who seek more is to be sought in the lord's court.

4. Lords of manors paying more than the customary rates are liable to treble damages.

5. Artificers are to be liable to the same conditions, the artificers enumerated being: Saddlers, tanners, farriers, shoemakers, tailors, smiths, carpenters, masons, tillers, plasterers, carters and others.

6. Food must be sold at reasonable prices.

7. Arms are strictly forbidden to able-bodied laborers.

8. Any excess of wages given or taken can be seized for the king's use. These statutes were re-enacted again and again, and rigidly enforced with severe penalties, whenever the laborers attempted to better their conditions by increased wages, etc., but these repressive measures by the employing class only had the effect of driving the laborers into closer and closer affiliations and finally formed the basis for the trade union movement in England.

Our next paper will treat of the Craft-Guilds system.

L. E. P.

THE LIBERATOR

A WEEKLY DEVOTED TO REVOLUTIONARY PROPAGANDA ALONG LINES OF ANARCHISTIC THOUGHT

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The Editor does not necessarily indorse all views expressed by contributors, but as the LIBERATOR is a free Forum we invite and welcome contributions upon all subjects pertaining to liberalism.

Personalities will be rigidly excluded; we are working for the good of humanity at large.

The voices of our Comrades are not silenced.

Our Commemoration Day, the 11th of November, has proven that our comrades are not forgotten. Our meetings have denoted this, both as regards the largely increased audiences and the increased number of cities taking part in them.

The people are beginning to awake to the fact that those brave men were simply the victims of the rage of the capitalist class, who stopped at nothing; no infamy was too low or vile for them to engage in, when it comes to putting those out of the way whom they regard as dangerous to their continued robberies. But the people are beginning to inquire, how and why it was that five men could have been put to death—judicially murdered; while the party who committed the act—threw the bomb—is to this day unknown. This fact is beginning to dawn upon the American people.

In all historical cases, it is the great public, after all, who are the jury to render the final verdict, and it will be the public who is going to render the final verdict in the Anarchists' case. We can afford to wait, for we know what that result will be. We know that our principles are spreading every day and it is up to us, as Anarchists, to take advantage of the advancing wave of discontent by directing it. The people are in that inquiring state of mind; they are seeking for more light, for truth; they know something is wrong. They are seeking the individual who has the truth. Let us, comrades, as comrades should, sink whatever differences there may exist between us—they are not many or serious, at most—and devote all our energies in building a great Anarchist movement. Thus by our acts and not mere words, show that we appreciate the sacrifice our comrades made in bravely meeting death.

Mental Freedom is a Necessary Step to all Advancement.

(Continued from page one)

rights of life, liberty and the pursuit of happiness in name only, but we have left one inalienable right, the right to revolt against oppression. Does this sound harsh? Remember, it was the prince of peace who said, "he that hath no sword, let him sell his cloak and buy one." We are suffering under a more grevious burden than did our revolutionary fathers, and are beginning to question the right of one man to dominate the life and happiness of others. At the first demand we make, capital will answer with a blow. Are we prepared for a contest? The vested rights of capital will never succumb to the natural rights of humanity without a struggle. Are we prepared for that struggle? If not, it is our duty to ourselves and to humanity that we should prepare, and bear in mind our motto, "who would be free, himself must strike the blow."

A. GRAVES.

MAN'S LONELINESS IN THE UNIVERSE.

(By Edgar L. Larkin.)

Man has no friend in nature. The ablest naturalist cannot find sympathy or love for human beings anywhere. Man has more diseases than all other animals combined, and suffers more pain than all living things on earth. But the writer is so supremely free from pain, care, trouble, and sorrow, that wonder comes stealing over me often why can it be? In the papers column after column bears news of awful suffering in many parts of the world. Accidents, wars, and earthquakes, and injustice of man to man. Societies in which confidence has been reposed by anxious parents, great insurance companies, where lives are insured, have been convicted of atrocious frauds. It is a beauteous world to look at; but it groans with pain, mental and physical.

Is our sun jealous, or is it an outcast? Has it sailed from some "Plutonian shore"? Is it a hopeless wanderer? Its nearest friendly sun is 25,000,000,000,000 miles away. Do not try to think of 1,000,000,000,000 even; you will fail. Nature is incredibly lavish with space, and astronomers are unable to see why it is necessary for suns to be separated by such unfathomable distances. For should our sun and Alpha Centauri approach to within one-eighth their present distance apart, the planets would not be perturbed by an amount capable of being detected with a micrometer. Repulsion is more nearly primordial than attraction, without doubt. For the spectroscope shows hydrogen incandescent in both the giant suns Sirus and Vega. The distance from one to the other is 256,000,000,000,000 miles. I stated this to a trained mentalist once, and he instantly said: "We can think of one, and then the other, in the 1-100th part of a second of time." I said in reply, "Great is that labyrinth, the wilderness of unexplored mind." He said "Yes." I said, "How good it is to have it declared to be free!" He said: "Yes, indeed; good beyond comparison." That is, with a velocity of an express train, one mile per minute, the time required to reach our nearest neighboring sun would be 48,630,000 years. I stated this in a lecture once, and a man asked: "Do you mean days or years?" The answer is, "years." And thinking of these things brings happiness to an astronomer.

Nature does not care the slightest what you believe. Photographs of the entire sidereal structure show 100,000,000 suns. They amount to little in comparison with the enormous quantity of matter seen by the eye of mathematics—an eye a hundred times more powerful than any lense of glass. The visible universe is so utterly insignificant in comparison with the invisible that there is no use trying to think about it. Suppose you carry out a decimal like this across the printed page, .000000000001 plus, then it is not able to tell the smallness of the earth and man.

Small as man and his world, his mind is marvelous beyond all compare. The late works on mentalism are mazes of wonderful things. Perhaps the minuteness of man and mind is the cause of mind's inconceivably great nascent power. Each 1,000,000 human beings during the historic period has produced two minds of such vast power that the others are nearly impotent. Newton knew more than 50,000,000 other men. And the writer always stands in awe when striving to even begin to think about the mighty mind of Newton. Perhaps six human beings have appeared on this planet that may be compared with him. Mentalists are now astonished beyond measure in their explorations of mind. And the marvels and mysteries of mind are as great, if indeed not greater, than the standing mysteries, interminable space and the unthinkable velocity of light.

THE STRUGGLES OF LIBERTY LOVING RUSSIA.

Russia! The very mention of the name opens up a vast volume to the mind, of struggle and sacrifice. Today the under waves are lashing themselves into fury. The people are staking their fortunes, their endeavors, their all, their lives, in the effort to obtain more freedom!

The struggles of the devoted, liberty-loving people of that land of despotism has challenged the admiration of all countries, even among the conservative elements. The events of the last few weeks have stirred through from center to circumferance. The events in Russia have demonstrated what organized authority is capable of doing; what vile intrigues it is capable of engaging in. Here it has set the vile, low, brutal Cossacks and other brutes, wearing the uniforms of the state, upon the defenceless Jews to slaughter them, because there is a prejudice against that industrious people. In this treacherousness it has for a time at least, diverted the people's attention from the real revolution, but it is only for a time. The spirit for Liberty is aflame in Russia and it will never be extinguished. All help from every person, regardless of nationality or religion, should be extended to those who have been stricken by the hand of the brutes in the interest of the government. Their immediate necessities are of first consideration, and should appeal to the hearts of every person who is in any sense in touch with them or who has one spark of humanity in them.

L. E. P.

UNINTENTIONAL REVOLUTIONS.

Tom Watson, in his "Life of Jefferson," says that the convention which drew up the Constitution of the United States was ostensibly called not to make a constitution but to regulate commerce.

The colonies were too jealous of their individuality then for the closer union into a Nation with a big N, which Hamilton and others wished.

It would not be surprising if, for a second time in this nation's history, a national convention be called to revise transportation rates that will go far beyond the original intent and usher in a general revolution in the laws regarding property rights.

Some of the greatest movements in history have always been started by conservatives who unintentionally initiated a revolution when they intended but a small reform. At the beginning George Washington did not look for separation of the American colonies from England, nor did Lincoln for abolition of slavery as the result of their actions. Luther never thought of a great Protestant reformation.

Midale, Sask., Canada.

Lucy E. Parsons.

Dear Comrade and Friend:—It being today the commemoration day of our martyred comrades I thought I could not take part in the commemorating of our martyrs in any other way than to write you a few lines on this memorable day, and enclose you $10.00 for the benefit of THE LIBERATOR. $4.50 to apply on list of few days ago of trial subscribers to THE LIBERATOR, etc., and $1.50 to apply on list of five subscribers to THE LIBERATOR this time. Send them THE LIBERATOR from Nov. 5. The balance, $4.00, you can use as you find it best yourself. I would have liked very much to have been among you Chicago comrades today, but circumstances are such that I must be alone on this our great memorable day, being such since the 11th of Nov., 1887, eighteen years ago today.

Hope my chances of being among you friends and comrades, will be better next year.

I today say, as one of the telegrams of eighteen years ago read: Not good-bye, but hail brothers. From the gallow's trap the march will be taken up. I will listen for the beating of the drum.

Fraternally yours,
EMIL N. LING.

WEALTHY LONDON'S STARVING WAGE-SLAVES STAGGERING THROUGH THE STREETS BEGGING BREAD INSTEAD OF TAKING IT.

A few weeks ago, one of our commercial czars (Marshall Field by name), returned from London, England; being a "great" man he was interviewed on his arrival in New York. Among other things, he especially expatiated upon the "great prosperity" of England, and especially London. That our readers especially our American readers, who regard the Marshall Fields and that ilk as saviours of society, we give this cablegram from London:

The specter of revolution stalked through the streets of London town today. Starving, pinched-faced women—thousands of them; hundreds with puny, half-clothed infants in their arms—paraded in stumbling columns to the office of the local government board to lay the distress and grievances of the capital's poor before the premier of the British nation.

They were the wives and other relatives of the army of the unemployed — an army that has starved because there is no work for its hands to the point of actual menace to the government. They came in enormous crowds from every end and part of London where the unfortunate masses of the population have their abode, determined that Premier Balfour should hear from their lips and judge as they passed in review of the terrible conditions that exist.

Crowds are Defiant.

For the first time under any such circumstances in the streets of London the "Marseillaise" was heard above the chaotic tramp of thousands of human feet as the procession advanced. Later in the day at a monster mass meeting Russia's reign of terror was pointed to as forboding the situation that might confront England if the demands of the people be not heeded. The name of Balfour was hissed.

Out of the ranks of the shivering wives and daughters who had lost all timorousness in the face of starvation, bold women told Premier Balfour that unless something be done speedily there would be bloodshed.

"Don't forget that hungry men are desperate men," exclaimed one of the speakers, and the rest had only one story to tell—expressed as eloquently by physical appearance as by word of mouth of husbands out of work and starving wives and children.

Women Appeal to Balfour.

A deputation of thirty women, specially selected to present the tattered petition-on-foot to the premier, headed the procession, and this deputation was admitted to the presence of Mr. Balfour in the local government office.

"'Give our men work,' was the plea of the leaders. "If the owners of factories have no work to offer, England must establish factories for its starving population"

Premier Balfour gave earnest attention to all that was said, and was most sympathetic in addressing the deputation. But while acknowledging that the evil was very real, he had little to suggest in the way of alleviation except an expression of hope that charity would come to the aid of the unemployed.

In conclusion the premier said he deprecated the socialistic suggestion that industries should be started at the national expense for the benefit of the unemployed, as calculated to destroy the springs of enterprise and the energy of the nation.

See No Hope of Relief.

"Balfour's speech of despair" was the description of the premier's response to the appeal of the unemployed which the thirty delegates carried to their sisters in distress.

"Come and live with us for a few months," exclaimed Mrs. Crooks, wife of William Crooks, a labor party member of the house of commons, as the deputation was leaving the local government office. Several other women, laboring under the stress of great excitement, reiterated the invitation.

"I am well aware," said Premier Balfour as his visitors moved away, "that anything I have said could not be other than disappointing. The people have my genuine sympathy, and I feel most acutely the magnitude of the evil from which they are suffering."

A mass meeting of the women was held in the afternoon to hear the formal report of the delegation that visited the premier.

Premier's Name Hissed.

Speeches were made by Mr. Crooks and others. Mr. Crooks declared that the reply of Mr. Balfour to the delegation was unworthy the premier of a great nation. A storm of hisses greeted the mention of the premier's name.

"We have started an agitation," said Mr. Crooks, "which will not cease until every man who wants work is supplied with sufficient to support his wife and children. A revolution in England will not be less effective than the revolution in Russia in securing the demands of the people."

The meeting unanimously adopted a resolution to continue to fight for the employment of those out of work, and the gathering broke up amid uproarious scenes and the singing of the "Marseillaise."

Is it not self-evident who those fellows mean when they speak of "prosperity?"

Under our capitalistic method of production, "prosperity" bears but slight relation to the condition of the producing class, because the "big fellows" have it all cornered before it is produced; let it be of farm, field, factory, mill or mine.

But let us turn our eyes once more Londonward. We are informed that the appalling condition in London is because of "no work," possibly it is another case of "over production."

One is simply dumbfounded at the patient manner in which the poor bear the robberies of the rich! But, after all, when we come to consider the fact that the rich pay sanctimonious hypocrites fat salaries to direct the poor people's eyes to "mansions beyond the skies," while they (the rich) steal the earth and the fullness thereof, and how superstition, both for the church and the state, hold such sway over the human mind. The phenomenon is not so inexplicable, but nevertheless pitiable.

Speaking of patience, think of those mothers tramping the streets of wealthy London, passing stores filled with everything that contributes to the necessaries and comforts of life, and then staggering "home" to look into the glaring eyes, haggard faces and emaciated forms of their helpless children, and the aged whose labor had built wealthy London.

Can there be a more heart-rending sound on earth than that of a hungry child when we have no food to hand it?

Why, the she tigers in the jungles will, at the risk of life, seize food for their young. Does woman care less for her young? Not at all, only, the church and state teach the poor that property "rights" are "sacred," while human rights can be left to the tender mercies of the policeman's club or the soldier's bayonet.

It is the mission of anarchists to instill in the people's minds, the fact that human rights are paramount to property rights.

What did the premier say to the starving women who beseeched him to provide work for their husbands? He deprecated the socialist tendency of the women in demanding that the government establish relief works as tending to kill enterprise! Ye gods! Think of killing the "enterprise" of that procession of hungry ragamuffins! Had they have possessed even the "enterprise" of starving rats, they would have carried something home with them to feed their helpless ones.

There was a silver lining to that dark cloud of poverty. We are informed they sang the "Marseillaise," and declared a revolution was just as possible in England as in Russia.

If they have sufficient nerve to supplement this talk with acts, they will get bread and meat to go with it.

L. E. P.

THE BLESSINGS OF PEACE.

(From Tennyson's Maud.)

Why do they prate of the blessings of Peace? We have made them a curse,
Pickpockets, each hand lusting for all that is not its own;
And lust of gain, in the spirit of Cain, is it better or worse
Than the heart of the citizen hissing in war on his own hearthstone?

But these are the days of advance, the works of the men of mind,
When who but a fool would have faith in a tradesman's ware or his word?
Is it peace or war? Civil war, as I think, and that of a kind
The viler, as underhand, not only bearing the sword.

Sooner or later I, too, may passively take the print
Of the golden age—why not? I have neither hope nor trust;
May make my heart a millstone, set my face as a flint,
Cheat and be cheated, and die; who knows? we are ashes and dust.

Peace sitting under her olive, and slurring the days gone by,
When the poor are hovelled and hustled together, each sex, like swine,
When only the ledger lives, and when only not all men lie;
Peace in her vineyard—yes!—but a company forges the wine.

And the vitriol madness flushes up in the ruffian's head,
Till the filthy by-lane rings to the yell of the trampled wife,
And chalk and alum and plaster are sold to the poor for bread,
And the spirit of murder works in the very means of life.

And Sleep must lie down armed, for the villainous centre-bits
Grind on the wakeful ear in the hush of the moonless nights,
While another is cheating the sick of a few last gasps as he sits
To pestle a poisoned poison behind his crimson lights.

THE SHEEP KILLERS.

(Reprinted for the edification of the directors of the Equitable, the Mutual and the New York Life Insurance Companies.)

I.

The Night Dogs.

Hid in the gloom of the thicket that droops by the pasture's fence,
Lurking amidst the brushwood, gliding through rushes dense,
They are creeping, the half-wise devils, near where the helpless sheep
Then, growling, they burst from the covert, and—death to the startled sheep.

They yelp not as they harry, for behind the blood-lust is fear,
And keen is the farmer's eyesight and the rifle is ever near,
But they swirl over bush and tussoch—both wether and ewe are weak—
And the Dogs of the Night are tireless, and it's ever the throat they seek!

They have drunk from the throats of their victims till every maw is full;
Their jaws drip with the blood-slayer and their fangs are clogged with wool;
And each slinks to the distant kennel, to offer an honest face
When the farmer comes out to his milking and there's life about the place!

II.

The Day Dogs.

Where the haunts of men are crowded, where the few consult alone,
Where the maws of the richer clamor, where the wealth is overgrown,
There they lurk in the rug-spread office, hungry for witless sheep,
And then, when the flock is startled and suddenly waked, they leap!

They are snug with rounded bellies, but they're tireless in the chase;
Their jaws have the blood and the wool tufts; they are fat—but they can race!
And after the hunt they are pious, and they give in a ponderous way;
But—they are one and one, the Sheep-killers, the Dogs of the Night and the Day!

—Stanley Waterloo.

THE WONDERS OF SCIENCE.

Under this head will be contained short sketches on scientific subjects. We wish to interest the young people in the families of LIBERATOR's subscribers. The young are likely to tire of a paper which dwels too much upon the economic question only. Besides such short sketches may inspire the young people to exertions that may prove interesting to themselves and their parents.

Science and Life.

By PROF. ENRICO FERRI
Of the University of Palermo, Italy

TRANSLATED BY ODON POR.

Continued from No. X.

But we must confess, that in spite of so many favorable conditions and after such a flourishing life, sociology shows, in the last years, a retarded development. The reason lies in a sort of paralyzing belief which forces sociology to enter a union, a complete union without mental reserve, with society and life, and in which it cannot give the moving principle and directing force.

This ideo-emotive drawback, after the analysis of Ferrero, is also the origin of symbolism, which leads us to take the sign for the thing, the means for the end, like the miser who so worships his gold that he dies of starvation. And it is also the cause of those illusions which always tend to make us consider ourselves as the centre of everything we see, for as Protagoras said: "Man is the measure of the universe."

The astronomic doctrines of Copernicus and Gallileo, affirmed by the hypothesis of Kant and Laplace, dispelled the geo-centric illusion which made the grain of sand which we inhabit the centre and pivot of the whole universe.

The doctrines of Lamarck and Darwin dispelled the second great ancient illusion, the anthropocentric illusion, which made man the center and the end of this cosmic and telluric life.

But another great illusion survived, and in this case not only as a mere popular prejudice, but hidden in the social sciences as well. It is the illusion which makes, without expressly stating it, the society in which we live, the center and the final end of human history.

Thanks to that illusion the political economy of the nineteenth century could give, in place of eternal and invariable laws, sociological laws which refer only to a particular period of social evolution, namely, to our capitalistic civilization, which is not two centuries old in England and not even one century old in Europe and America.

This illusion transports into science that rule of absolute and cold objectivity, "Science for the sake of Science," which is quite admissible in the physical sciences but impossible for sociology. There the rule cannot be other than "Science for Life's sake," for in sociology man is at once the observer and the observed, the judge and the judged.

Indeed, what is the use of observing the societies of bees and ants, of ancient Egypt or Persia, of Greece or Rome, of feudalistic or capitalistic society, and then to conclude abruptly with a Platonic proclamation of liberty and justice, conceding the possibility of some cold colorless reforms?

This indicates a strange misunderstanding of social life and its palpitating and visible conditions, which is not only most short-sighted, but basely ungrateful.

For it is to life itself that science is indebted for its most fruitful support in its struggle for knowledge. The whole glittering kinetoscope of scientific discoveries, which I just recalled to your memory, is indeed nothing else than the continual documentation of the influence which the struggle for life has had upon scientific research, since the day when necessities of agriculture led to the study of the periodic inundations of Egypt by the Nile, so forcing geometric research and the observation of astronomical phenomena up to the exigencies of international commerce in the nineteenth century.

Those exigencies induced the invention of the locomotive of Stephenson, the steamboat of Fulton, the telegraph of Morse, etc., etc., and the exigencies of the great industries gave to the steam machine, to chemical analysis, to hydraulic and electrical motors their marvelous development. And the whole stupefying technological evolution of the tools of production in the last century, from the spinning machine of Arkwright and the weaving machine of Cartwright and of Jacquard to the type-setting machine which is displacing labor both manual and intellectual, that seemed to be inaccessible to mechanism, is in reality nothing but the reaction of cause and effect of scientific evolution and the intimate relation between theory and practice. The dizzy development of industrial technology from the pre-historic and savage industry of the stone age through hand manufacture to the great contemporaneous machinery has had two great and ineffaceable counter-effects in life and science.

In life on the one hand it has pushed to unthought of proportions the domination of man over the forces of nature, from heat—the first conquest of humanity over the cosmic energies—to electricity. On the other hand it has substituted the medieval form of private property in the instruments and products of work by the artisan, by the capitalist form of private property which accumulates the means of production and the products of labor in the hands of those who do not work, the capitalists, and opposes to them the anonymous and always increasing mass of wage workers.

The 18th Brumaire of Napoleon stamped the seal of violence on the birth of the Nineteenth Century; but it could not stop the progress, prepared during cepturies, to the definite dominion of the bourgeoisie.

On the other side, the modern proletariat, after its first political wailing, such as Babeuf's conspiracy, the Chartist movement in England, the days of 1848 almost all over Europe—sought in vain its natural and logical path. It was neither fully alive nor yet mature, neither in the first theoretical essays of Owen, Saint-Simon and Fourier, nor in 1870 in the Commune of Paris, but after this event it changed its tactics, inspired by the evolutionary philosophy, formulated by scientific socialism, and gave itself to its proper work of its own political and social organization.

Thus it is preparing itself for the new social form which promises the incorporation of all humanity without class antagonism and which is germinating now under our eyes from the present capitalistic system, exactly as the present system germinated from the feudal system. The great technical, economical, and social movement in the Nineteenth Century by bringing before the eyes of the sociologists the new phenomenon of the proletariat, gave science a clean and sharp vision of two great social laws, of social solidarity, and economic determinism.

From the conception of solidarity, realized by science, between all phenomena and all the forces of nature, as well as between all men and all societies, to the international consciousness of humanity, over-riding all political frontiers, there exists but one path.

And science is for that international consciousness a more favorable and noble field than business, and as good a field as the fertile and happy territory of work. And thus it happens nowadays, war has against it the triple alliance of international capitalism, the solidarity of all the proletariat and the cosmic consciousness of the scientist.

At the same time the problem of the motive and directing power of social evolution, which the purely descriptive sociology could not solve, found the solution in that socialist sociology which, beginning with Marx and Engels, progresses to Morgan, De Paepe, Malon, De Greef, Loria, Asturaro, Denis, Vandervelde, Ellero, Puviani, Kovalewsky, Pleckanov, Letourneau, Jacoby, Bebel, Labriola, Turati, Kautsky, Hyndman, Bax, Kropotkin, Webb, Lafargue, Harmon, Jaures, Deville, Renard, Sorel and so many others.

It is again the positive method applied to political economy which has revealed the sociological law of economic determinism by which the data of social life attain their complete accord with the conclusions of science and history.

That is the law which Marx formulated, when he said, that "the mode of production of the material life dominates, in general, the development of the social, political and intellectual life," and which is thoroughly in accord with the data of evolutionist philosophy, since the economic condition of every epoch is the resultant of those energies which the race unfolds to its telluric environment.

And whilst Comte saw the motive and directing force of social evolution in the intelligence, and Spencer, approaching reality more closely, saw it in the sentiments, Marx saw it in the necessity which prompts man to transform force and material with his work, varying from epoch to epoch, and from place to place.

This is the principle which we call "materialistic conception of history," an unfortunate formula because it may suggest to us that there is a question of materialism in the empirical sense of the word, and to which all social and human questions are but questions of feeding man. And often people wrongly reproach socialism as being a mere question of the stomach.

No! In declaring that the consciousness of man does not determine the mode of life but that the mode of life determines the consciousness, we do not forget that after and with food, which is the prime need of life—as it is recognized also by the Lord's Prayor daily bread"—man has a soul and a brain, in other words that after and with the needs of the individual organic life there are also the needs of the psychic and social life.

Here we see why we have had no misconceptions through our law of economic determinism, that all the political, juridical, moral and scientific forces are determined by the economic structure, for they have on their own part an undeniable influence on the individual and social life and may even react upon the economic structure itself.

Socialist sociology, which is the final word of science and life in the 19th century, is again a renaissance of the true and human ideal which does not descend from the glassy and cold sky of mysticism but palpitatingly and vigorously springing from the realities of life and science.

Art, being but the aesthetic expression of society, follows an evolution parallel with the development of life and science.

So now we see that after the overflowing individualism and joyous and impulsive romanticism art follows the route traced by the great Balzac. In spite of the contemporaneous frenzy of the neo-mysticism, it is tending more and more to approach the real and throbbing social life of which it formulates the actual heart-throbs and aspirations to the ideal.

There, we are in the presence of that sincere and complete union of science and life which gives us the power of a growing faith in the most noble and joyous destiny of humanity.

It is indeed our religion that love for human solidarity works in the solitary fields as well as in the depths of the earth or in the shops of industry or the laboratories of science.

And this religion gives us that firm faith that, on the one hand, social evolution develops with a constantly accelerating progression. For we remember that the millions of years necessary for the formation of a solar system become hundreds of thousands of years for the geological periods and only thousands of years for the great historic epochs, only to become centuries and even years when the economic and social transformations of life push forward with such speed as the result of the more and more numerous scientific discoveries and applications.

THAT PANIC THE RICH WILL BRING ABOUT.

Emperor Rockefeller, in an interview, stated that there is going to be a panic in this country in 1907-8 of unparelleled magnitude, when millions of men and women will be out of employment. How does Rockefeller know this? Can he foresee that mother nature is going to refuse to shower her bounteous plenty upon her children? Or are the people going to quit work and a panic come simply from inertia? Not a bit of it; the people are being driven to work harder every day. They never produce enough to satisfy the bosses. It simply means this: the money kings are getting ready to squeeze the borrowing class and make conditions so hard that thousands of them will fail, and having had some "business" training (lying and cheating), will make very useful servants for the "captains of industry" when they need their services. It rushing things now, preparatory to closing factories, whence millions will be out of employment, and unions that it has taken years of hard work to build up will melt away. Probably it will be a case of "over production," at any rate, when the people have starved long enough, the factories will again open, and labor will rush in pell mell for work, union or no union. Then the master class will have them just where they want them and we shall have "prosperity" again!

L. E. P.

THE MODERN MURDERER.

The modern criminal wears immaculate linen, carries a silk hat and a lighted cigar, and sins with a calm countenance and serene soul, leagues or months from the evil he causes. Upon his gentlemanly presence the eventual blood and tears do not obtrude themselves. Briber and boodler and grafter are often "good men," judged by the old standards. Among the chiefest sinners are now enrolled men who are pure and kind-hearted, loving to their families, faithful to their friends and generous to the needy.

How decent are the pale slayings of the quack, the adulterator and the purveyor of polluted waters, compared with the red slayings of the bandit or assassin. What an abyss between the knife play of the brawler and the law-defying neglect to fence dangerous machinery in a mill, or to furnish cars with safety couplers. The providing of unsuspecting passengers with "cork" life-preservers secretly loaded with bars of iron, to make up for their deficiency in weight of cork, is only spiritually akin to the treachery of Joab. The current methods of annexing the property of others are characterized by an indirectness and refinement very grateful to the natural feelings.—Prof. Edward Ross, at Chicago University.

RUSKIN ON THE JUDAS TYPE.

We do great injustice to Iscariot in thinking him wicked above all common wickedness. He was only a common money lover, and like all money lovers didn't understand Christ. He did not want him to be killed. He was horror struck when he found that Christ would be killed; threw his money away instantly and hanged himself.

How many of our present money-seekers, think you, would have the grace to hang themselves, whoever was killed?

But Judas was a common, selfish, muddle-headed, pilfering fellow. He didn't understand Christ; yet believed in Him much more than most of us do; had seen Him do miracles, thought He was quite strong enough to shift for Himself, and he (Judas) might as well make his own little by-perquisites over the affair.

Now that is the money dealer's idea all over the world. He does not hate Christ, but does not care for Him—sees no good in that benevolent business; makes his own little job out of it at all events, come what will.

And thus, out of every mass of men, you have a certain number of bagmen, whose main hope is to make money.

And they do make it in all sorts of unfair ways, chiefly by the weight and force of money itself—or what is called the power of capital.

That is the modern way of "carrying the bag" and "learning what is put therein."—Ruskin.

Chicago, Nov. 1.—The sympathetic strike is attacked in a suit for damages for $50,000 filed today in the Circuit Court against the International Association of Bridge and Structural Iron Workers and Frank M. Ryan, General President. The Oscar Daniel Iron Works Company is the plaintiff.

The action grows out of the strike of iron workers that began against the American Bridge Company several months ago. The Daniels firm's most important contract was for the new $5,000,000 plant of the Allis Chalmers Company in Milwaukee.—Press dispatch.

Wage Workers Atention!

Three Grand Mass Meetings arranged by the Industrial Workers of the World with Eugene Debs as speaker will take place on the following dates and places, Thursday November 23rd in Aurora Turner Hall, Milwaukee Ave. and Huron Street.

Friday, November 24th, in Union Hall, 92nd and Erie St.

Saturday, November 25th County Democracy Hall, 145-147 E. Randolph St.

No wage worker should fail to attend these meetings.

INDOSTRIAL WORKERS IN THE WORLD

A View of Our Civillzation.

When Will we Change the Abomination

Not only are the toilers of the world engaged in something like a world-wide insurrection, but true and humane men and women of every degree are in a mood of exasperation, verging on absolute revolt, against social conditions that reduce life to a brutal struggle for existence, mock every dictate of ethics and religion, and render well nigh futile the efforts of philanthropy.—Bellamy

This is a true statement in brief of the condition of the world today. How long the present regime will topple on the verge of destruction—who can tell? Few, who have given these subjects any thought, but acknowledge, inwardly if not openly, that great and sudden changes are likely to occur, and that these cannot come in perfect peace. But they believe the part of wisdom lies in keeping still about it, and implore us to hold our breaths, while they see if things can't be fixed up with a ballot. If revolution must come let its name never be mentioned until it is upon us. And in the meantime they will dabble in pitch, blacken their own souls, prostitute their intellects, and urge the people, through dark and muddy paths, to follow false lights, that our "institutions" may be kept sacred a little longer, and the meaning of that thrilling word remains as yet a sealed book to the masses.

Is this really the course of wisdom? If it were certain that, whether or no, the changes would come and humanity would inevitably be raised to the plane of a new civilization, without the instrumentality of its individual members, it might be safe to do so. But there is always this possibility—this one fear—the revolution may not come. The masses of the people may become so slowly inured to degradation—poverty and wrong—that they will sink below the power of revolt. They may forget their rights, and yield to long usage what they would not to sudden and sharp oppression. Already they are fondly hugging the delusions their masters soothingly place in their arms, while their real blessings are cautiously slipped away from them; who can be certain they will not consent to beg a chance to live a few years and conveniently die off fast enough to accommodate the old worn out systems, until all society sinks into darkness together? When we see the complaisance with which the "freest people on the face of the earth" bear the fleecing they get from the ruling classes, it is not too black a picture to be possible.

To be sure, it seems absurd to suppose a civilization so great, so universal as ours could ever die out. Yet unless the elements of progress within it are strong enough to carry it beyond the point of receding, it can die. The very grandeur of its factors make them more powerful for destruction if they work the wrong way.

A rich and powerful class, with all the earth to revel in, will the sooner burn and wither itself to destruction. A huge mass of humanity, knowing many wants and capabilities, yet deprived of the very means of life and development, and weakened by apathetic hopelessness will sink an easy prey to death, disease, ignorance, slavery—and then comes ruin. A new civilization will spring up and will march on to freedom and universal enlightenment, but we cannot be so sure this civilization will have any part in it. It all depends, I fully believe, on our ability to keep alive that precious right and privilege in the human being—the power and inclination to think and to rebel.

If man can be deluded into foregoing these rights, civilization is hopeless. If he can be taught that patient endurance is a virtue and forcible resistance to tyranny a crime, he is a slave forevermore.

And then, the greatest sufferers are, after all, helpless women, children, and homeless boys, who cannot even vote themselves out of their misery, supposing that feat of legerdemain possible to the sovereign citizen of America. While men, who are not starving and are not worked to death, are reverencing law and order, and patriotically and patiently waiting for justice through the manipulations of political machines, these are silently suffering and dying.

"There are scenes of tremendous horror which I could smile at by mercy's side," wrote Southey.

The true revolutionist is what he is, through the tenderness of his nature, not the cruelty. The spirit that could welcome war, sooner than ages of despotism, want, and cruelty, is the true spirit of mercy.

One who could leave a peaceful, prosperous life to urge forcible resistance against the oppression that makes a single helpless child wretched, hungry and cold, is the hero rather than he who counsels patience where another bears the suffering.

Rebellion is a sacred duty as well as a right.

But we have said that whether we speak or not, we cannot hasten or retard the coming of the storm.

Why not retire in safety, and not endeavor to attract the lightning with heated brains and hot blood?

Directly and individually our words can have little to do with the great movement of the elements toward revolution. Yet we are a part of nature, and can scarcely less help our own feelings and actions, than we can effect the great onward march of events by our single effort. We may be factors in the great whole, atoms working toward a grand upheavel as really as the systems themselves are resolving into elements of their own destruction. We cannot, if we would, hold our peace when we feel the weight of a thought that must be expressed. Peace and silence are not the greatest blessing of earth. If by any possible chance my silence would avert a terrible storm which should clear a thick poisonous air and relieve a parched and dying earth, I should not be silent; my voice should ring out at its loudest.

"In my view the bloodiest war ever waged s infinitely better than the happiest slavery which ever fettered men into obedience. And yet I love peace. Not such as we have had. No more such peace for me; only peace that is born of justice and does recognize the rights of every race and every man."

LIZZIE M. SWANK.

To Whom It May Concern:—

A younger brother of mine left for Colorado Springs, about six months ago, and not hearing anything from him from that time, I beg all those who know anything about him, to inform me of his condition and give me his address.

EMANUEL LOEBEL,
348 So. Morgan St.,
Chicago.
Or to Liberator.

CORRSPONDENCE

In LIBERATOR of September 24, 1905, I see this statement in an article signed "Lum": "Remove restrictions and the incentive to greed and selfishness disappears."

If it is not asking too much, would "Lum" explain what restrictions are put on the millionaires and billionaires? I fail to find any. But that may be because of my ignorance. These unrestricted good people seem to be more greedy than those who are restricted and limited at every step and turn they take. If removing restrictions makes people lose their selfishness would these people figure out and receive their millions as interest and profit each year on what they consider their own? Would they not rather help to use the idle surplus in the relief work of suffering humanity? Would they not help to educate the people for a newer, broader and kinder social system? instead of squandering other people's substance in riotous living, or going to church and thanking and all-kind, all-wise, all-loving and all-mighty God for lavishing such abundance on them and asking that same God to punish these poor devils, they deserve it. To me, human nature is like other natures, various. There are all moods, degrees, kinds and nations represented. To remove all restrictions, would not help us a great deal. We can not remove all restrictions except all people are willing and well enough developed not to abuse liberty. "Lum" probably finds many people who have less consideration and regard for their fellow beings, than they have for dogs or other animals. How would he deal with this element. We will have to reckon with humanity as they really exist, not as we would like them to be.

FABIUS SILVAIN.

Reply: When the restrictions are removed that prevent the great mass of the people from using their energies in the production of wealth, the incentive for selfishness will be removed, that is the selfishness which actuates men in seeking to pile up millions, because those millons cannot be used to restrict other people in their opportunity to obtain a competence. The only reason that the millions of the rich are of any special value to them is because there are millions of people who are always on the verge of want, and consequently are forced to labor under such conditions as the millionaires may dictate.

There will be no such thing as "squandering other people's substance in riotous living" when the "other" people are free.

FREEDOM.

"They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves that dare not be
In the right with two or three."
—Lowell.

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LIBERTY GROUP San Francisco Meets every two weeks. Next meeting will be held Nov. 25th at 417 Post St.

The Liberator Publishing Group meets next Tuesday, at 420 West Taylor St.

BOOT AND SHOE WORKERS' UNION.

Some idea can be formed of the ravages made in the unions of Chicago by the onslaughts of employers associations, by taking as an example the boot and shoe workers' union.

The ranks of the boot and shoe workers' unions have been decimated within the last two years as a result of struggles with employers. Two years ago the boot and shoe workers in Chicago were at the zenith of their strength, with a membership of 2,500. Today there are less than 900 members of the craft who are organized.

The boot and shoe workers received their first serious reverse when their members were locked out by the Chicago manufacturers a year and a half ago. The unionists charged at the time that the employers had formed a combination to disrupt their organization, while the manufacturers contended that they could not afford to pay the wages demanded by the unions and continue to do business at a profit.

The lockout which the employers forced lasted for three months and at the end of that time the unions entered into an agreement with the manufacturers whereby the "open" shop was conceded and a promise given to the employers that wages should remain the same as they were before the strike, except in cases where an agreement for a change in the wage scale was accepted by both sides. Notwithstanding this "sacred contract", wages have been reduced in a number of instances since that time.

The second blow sustained by the union was the result of the strike against the J. E. Tilt Shoe Company. This strike was called in July, 1904, on the ground that the company had reduced wages, and lasted for nine months. Three hundred and fifty employes, including 150 girls, were involved, and it was not until April 24 that the fight was given up.

History
of the
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It is consice; it is accurate; and above all, it deals with essentials; the author has entered into the spirit of the Revolution.

Azaria S. Root, librarian at Oberlin College Library, Oberlin, Ohio, says:

I was much interested in looking over the work. It seems to me to indicate careful study of the sources, and to be the work of one profoundly interested in Democracy.

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"The hanging of the Anarchists in Chicago is now sufficiently a matter of history to permit its discussion without the heat of prejudice that a frightened capitalist press had thrown upon it at the time of its occurence. The pardon of Governor Altgeld, with his reasons for granting it, which are included in this work, has shown with absolute certainty that the men who were hanged upon that November day in 1887 were murdered for no other reason than because victims were needed to frighten the working class back into humble submission*** It shows beyond doubt that the present ruling class will stop at nothing in their endeavours to terrorize those who threaten their rulership.*** The tremendous and terrible facts that are told in this book reach a dramatic height that thrills and enthralls the reader."
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ELECTRICITY

which kills and ravages with its lightning, becomes a marvelously productive force when under the regulation of scientific thought.

So the productive forces of social life, now abandoned to empiric disorder—which seems to be order only to those who enjoy its privileges—are also mischievous, with their periodical crises and commercial coups on the Stock Exchange and with stores overflowing with products, by the side of the famished, but all will be at the service of all humanity when once they become social functions regulated by scientific thought, and in accordance with the experience of life.

SPECIAL NOTICE.

One of our friends or comrade past the 60 years is in a precarious position and he is to raffle his Zither Harp—a very fine musical instrument; the ticket is 15 cents and can be had with us and at 111 Blue Island Ave. Any one who possibly can spare the amount for one or more tickets will be thankfully considered.

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God Help the Poor.

Who from life's choicest gifts to baubles turn,
Within whose palms burn an unholy itch
To grasp the wages that their brothers earn;
Who crush the poor; who live for selfish pleasure;
Who nail humanity upon the cross;
Who from the toiler take his rightful measure;
Who lose the inward for the outward treasure;
Thus on themselves and others wreaking loss,
For tinsel things who scramble in the ditch
And leave the way of life. God help the rich!
God help the poor,
The aching back of labor bent with pain,
The men who toil and struggle to secure
Scant means of life that they may toil again;
The weary mothers with their tear-washed faces;
The little children dying in their need;
The ones who live in mean and wretched places,
In hovels bare of homelike charms and graces;
The ones whose wage is held from them by greed;
The hopeless ones who patiently endure;
Our hearts go out to them. God help the poor!